

ESOTERIC EXTENSION OF TAROT TO DEVELOP SUPERSENSORY POWERS LESSON 13

Transcriptions from Ann Davies' Class Lectures

Look at Tarot Key No. 1, The Magician. You see that this figure is portraying an act of attention and in a very special way. The arm of the Magician is held up as the staff points. The staff is the Divine Will. The symbolism of the right hand holding up the staff is, in essence, the Higher Self; the True Self is the Real Perceiver. That Higher Self is your true Self, that part of you which is not affected by the changing, shifting sands of your personality. It is that core, that essence within you that is the true observer.

This fact is being announced symbolically to your subconsciousness by this Key, even without this explanation to your self-consciousness. Your subconsciousness knows the meaning of this Key, because these Tarot Keys were designed by those who knew the laws of subconscious mentation, and were specifically designed to help stir and awaken the powers of consciousness, even should there be no other instruction available.

When you are able to receive the advantage of the full teachings from those who have gone before--who have passed their tests, these Masters and Adepts from the Western tradition--a mind-sharing takes place that provides you with additional information and insight. This shared mental bond gives you more material to work with and helps you to attain that which you wish more readily. But even if you had nothing but the Tarot Keys themselves, you would, in time, attain to this position alone, though it usually takes very much longer.

We have, then, in the Magician this act of attention, this declaration that it is the Higher Self, the divine immortal part of our "I" that is the true observer. Notice that the left hand points downward into the garden. You will recall that "downward" refers to subconsciousness. Whatever you pay attention to is immediately registered in the subconscious. Subconsciousness, in turn, is the source of the patterns that project your life experiences. Reflect then, how much more intelligent it is to pay attention to that which we wish to experience, to that which we wish to be, instead of to that which we do not wish. The table that is before the Magician represents the physical universe, the final results of attention, and also the materials with which the Magician works.

Imagination and the will are the final results involved here, and are also the materials. Our consciousness is the real shaper of what we are and see. For example, you and I can together look at or listen to a creature, but we do not experience exactly the same thing. What we see or hear from outside is always special to each of us. It is not the same thing at all as that which another sees or hears. Each of us is a unique responder to the One Life. Although something may have the same impact upon our outer senses, our own inner consciousness experiences through the seeing, hearing, or touching in terms of its particular and unique attentiveness and training. Look for the subtle and not for the obvious; what you experience depends on what you want to find. It is a matter of the act of will. That is why it is so important for us to train ourselves to hold the idea of the Divine Will as being the real observer and seer.

Too often we overlook this principle when we meet each other. As a result, most of the time we do not know each other at all. For example, you are introduced to someone. Of course, you want to make a good impression. The trouble arises because that someone

wants to make a good impression on you, too, and the both of you are so busy making a good impression on each other that neither of you has really met the other at all. You have both been acting out a role, being witty, or clever, or tragic, whatever you think will make you more likable. Since the other person reacts in kind, each of you goes away thinking that he has met the other, yet what are your minds concerned with? You think, "I wonder if I should have said this or that or if I might have made a better impression if I had acted thus or so." The other person is just as worried about the impression that he did or did not make, and neither of you was there at all! When our attention is not trained to be in the here and now, we are not all there at the moment. And so we have missed an opportunity to meet another human being, to look into his eyes and into his soul, to ask him those questions about what makes him laugh or weep, about what interests him; we have failed to give him a change from his usual loneliness. We let ourselves become so self-centered that we are withdrawn into images; instead, we should let our attention take in the experience of getting to know the other person.

The practice of the act of attention helps to evolve latent extrasensory perception. I will relate some of my experiences which I know to be genuine and which have been scientifically confirmed, so that you will have a better understanding of the different types of psychic experiences; will be able to recognize them and their levels, and know how to avoid being pulled down into those psychic areas that are dangerous for I must enjoin upon you as do the adepts: "Stoop not down into the darkly splendid world, for an abyss lies at thy feet."

One of the most dangerous things one can do is to seek to develop the negative levels of psychism. There is nothing more dangerous to our evolution, curious as it may seem, for we lose the very thing that we are seeking. Not that we could lose it permanently, but it is bad to lose it even temporarily, this miraculous ability to be attentively aware in the present, for that is what we lose. If the experiences that come from attention are always the herald of awakening consciousness that takes us into the beyond, such experiences we need never be afraid of, for they will not lure us away from the here and now.

When I was a child, it was an act of attention that swept me into an extraordinary experience. I was sitting in an open window two floors above the street having a wonderful time watching the scene below. I was completely absorbed by what was going on outside, giving it my undivided attention in the here and now. As I was watching, I saw a little dog that I knew. When I saw this little dog I wished that I were down on the street so that I might pet the little creature. I had, and have, a great fondness for animals. This yearning, the act of intense attention given the little dog was so strong, that suddenly I was there on the street, with my hand out just about to pet him. I was at right angles to and about a foot ahead of where my original thought or yearning was focused, because it took that length of time, apparently, for the little dog to make a few steps and for me to have my thoughts of desire, of yearning, become a reality.

I was so startled to find myself on the street in the position necessary to pet the dog that he didn't get petted at all! I stood up in astonishment and looked up at the window and thought, "How could I unconsciously jump out of the window and not feel a jolt to my feet?" This was the first thought that crossed my mind, and the dog was forgotten because of the impact of the experience. My second thought was, "My mother will be furious, and

there is only one way to get down to the street and that is to pass her." I worried about the fact that I was on the street. I looked back up and longed to be back. Then all of a sudden I was back on the window sill! I do not know to this day whether this was an astral projection or a complete physical projection, because I do not remember seeing my body when I looked up at the window. It seems to me that had the body been there, I should have noticed and started to puzzle about that. Though I cannot be sure, it seemed to be a physical projection.

Now, what precipitated this interesting experience? I was in a tremendously concentrated state, my whole feeling being given to that act of attention. I was not day-dreaming; I was not in a passive, negative, receptive state at all. It was a supersensory experience. I do not say that this experience was a good one or a bad one. Supersensory experiences are neither good nor bad, but point the way. They show us that we are something more than just a physical body, that our powers of awareness extend beyond the image of awareness which we call the physical world.

For this reason we are, in this course, going to describe to you some of the scientific tests that have been made and have brought proof of the existence of supersensory perceptions. They have also proved survival, which is a part of the supersensory realm. We shall describe such experiences with each of the Keys to help you with your faith and your understanding and to prevent your going about anything in the wrong way. We shall share with you reported experiences of others, and those of our own, to help give you an understanding of the different phases of supersensory awareness.

Now, how should we go about developing the act of attention? The only way to develop anything is to use it. If you stop using your arm, it will atrophy. If you stop using a muscle, it will weaken. In the same way, if you want to develop something, you must practice with it. We started our practicing with the first technique you received (Tarot Key 0, The Fool). This was aimed at helping you to recognize all experience as belonging to the Adventure of Life. This realization will help you overcome depressions, frustrations, fears and insecurities that keep you from achieving your higher goals. These negative states wash in upon us from all humanity; we cannot help but feel them. We are starting to evolve beyond the level of mass humanity, and if we lift ourselves, we shall lift all others unto ourselves, something that is desperately needed at this time in the evolutionary scheme; it is vital.

In practicing attention, remember that it is nothing more nor less than concentration. You have all read books about how to develop concentration, and, in essence, concentration is just being interested enough to give a thing your attention. We have often pointed out that love and hate produce great concentration without one's having to work with it at all. And they do it equally well. When you love, you are concentrated upon the object of that love beyond all else; when you hate, your mind is firmly attached to that hatred. This concentration is self-generated because of the magnetic attraction implicit in the emotions of love or hate.

We need to learn how to develop this magnetic attraction in terms of attention for anything that comes into the sphere of our senses, the moment that it is there. For this, you must use the power of the Higher Self as the Magician, in order to help you to overcome

inertia and the wandering of your attention from the here and now. Alone, as a little personality, you accomplish nothing. With the help of the Higher Selfhood, by acknowledging this help, by giving your attention to that true "I," you receive the help which comes by virtue of being a channel for this directive Power. It is so simple to be helped from larger and greater forces. Some try to make it sound difficult, and yet that is why this Key is called the Magician. Your attention is given to that on which you concentrate, and this is the magic that brings you all things. It brings you love and hate, joy and sorrow, frustration and fulfillment. You are the Magician, and everything that has happened to you has been the result of letting your attention rest on that quality or condition.

Now you are starting to train your attention to be the willing instrument for the One Self, the One Life! As you do this, you will begin to see things more and more as they are, but this takes practice and training in the here and now. For example, when you drive a car, think of the miracle of cooperation involved in its construction, of the fact that you are able to get from place to place. It might be practical to be mindful that the inattentive driver is a menace on the road. Being attentive is being aware of the fact that most people are not attentive; therefore, let us be attentive in an intelligent way.

We are working at waking up, and the secret of waking up is to keep one's attention on the miracle of whatever it is one is doing; to think of the magic of it. That is why this Key is called The Magician. Train yourself to feel magic and your life will become magic. It is as simple as that.

All the magic, the expansion of consciousness, the knowledge it takes, wanting these things strongly enough, is what true aspiration is. The act of attention does not bring through one particular form of supersensory perception because it involves all of them. (Other Tarot Keys that evoke specific psychic faculties will be taken up later.)

With this Key, we are creating a framework for attention is a frame, a basis, a foundation for opening up all of our inner centers of awareness. This is what the Higher Self requires in order to expand experience into the All-inclusive Consciousness.

When you meet people, pay attention to them. Don't worry about what kind of impression you are making. The best impression you can make is showing your interest in them. There is no need to act a role; nothing will make people adore you more than your being interested in them. And as you act interested, you become interested. As you meet people and show them that you want to understand them, you will discover that life will develop greater riches for you. What you will receive in return is beyond expression. Paying attention to others develops the ability to see into their souls. You will more readily perceive when people are trustworthy. Paying attention will make you aware of indications that have been there all of the time, for very rarely is an indication missing; rather, we fail to see it because we have not trained ourselves to pay attention to people and, therefore, we see what they express in terms of their facade instead of what they are at their present evolutionary level.

It is well to remember that there are differing stages of development in people. The minute you sit in judgment or condemn, you are in error. Learn not to condemn. This

advice may seem very obvious, but the act of perceiving the inner self of a human being is a supersensory power of the most vital kind and one that will come to you inevitably. So begin learning how to pay attention to people, what they are like and what they are, with interest. If you look at a tree, SEE it. Don't walk in a dreamland. Dreams have their place, but have your periods for dreaming and your periods for being wide awake. Give the latter periods most of your attention.

To bring the Magician down into your consciousness, the technique is very much like that we gave you for The Fool. There is a special relationship between Key 0 and Key 1; Key 1 is assigned to Mercury, represented in the body by the pineal gland which has to do with spiritual awakening. The Fool is assigned to Uranus, the higher octave of Mercury.

EXERCISE FOR TAROT KEY NO. 1. THE MAGICIAN

(This exercise should be done each morning upon arising)

Place Tarot Key No. 1, The Magician, before you. Sit with back straight in a comfortable chair and concentrate on The Magician while you are doing deep, rhythmic, breathing for approximately five minutes. Close your eyes and imagine yourself immersed in a yellow light, slightly darker yellow than The Fool. See this light as extending two feet beyond your body into the aura in all directions.

Picture the Magician above your head, life size. Now mentally draw the image of the Magician down into your aura. By an act of will and deliberate attention become this Tarot Key. See yourself reaching upward, holding the staff with your right hand.

You are opening yourself to the Divine Will. Notice your left hand pointing downward to charge the garden of your subconsciousness with the transmuting power of the Above. Note the materials on your table. Inhale the fragrance of the roses. See the figure 8 above your head, symbol of eternity.

AFFIRMATION: I am a self-conscious center of the Most High. I am the magic of awareness. I am the miracle of attention. I am the unique way through which the Lord of Life lives Itself. I am a specialized expression of the Eternal Life of the Universe. Mine are the senses through which the here and now becomes an experienced Reality. I dedicate this attention of mine to the use of my Higher Soul. This day I reach to the Higher to help me give more complete attention to the life and forms, to the sights and sounds, and to the experiences I eagerly go forth to meet. Thus do I learn to live the larger consciousness, by partaking of each instant with fullness.